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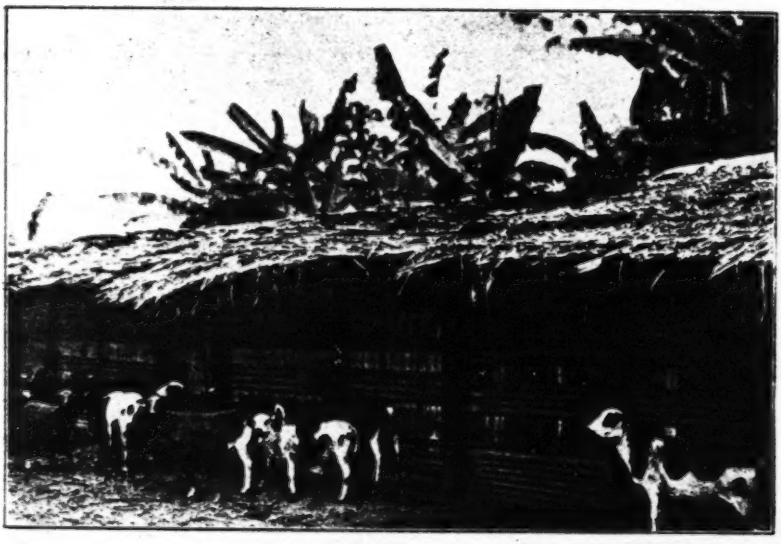

Fig. 57. Sheep, Village of Makonanâm (Ojek Family).

appears here in the original text/ a moan similar to that made by a human being. This moaning is so nerve-racking that it may bring tears to one's eyes. In regions where thare are leopards, [417] pens (Fig. 58) are built of logs, and the goats and sheep are driven into them at night.

232 In the Pangwe region castration is practiced only on goats, not sheep; a tŭ,b miak – to hollow out (the scrotum) (in order) to geld. Goats are castrated "so that they will become enormous and put on much fat." The procedure is very crude. The ex- [304] pert, who frequently circumcises the children at the same time, opens the young animals' scrotum by means of two lateral cuts with a razor blade (okŏngŏn) and takes out the testicles. The scrotum is then washed out with warm water several times a day for four days. The water is mixed with a medicine, the sap of [278 824] the Guttifera Haronga paniculata Pers. (Loid.) (atŭ,ĭh), presumably to glue the scrotum together (the tree sweats a sticky yellow sap under the bark, and this is extracted by putting pieces of bark in water).

417 ●

Fig. 58. Pen for Sheep and Goats in Massóm (Ndong Family), South Cameroons.

This favorable influence on the physical development of the animal increases its value from about 14 marks to 35 marks (500 spears), a capital increase which is certainly desirable to the Pangwe. Even greater, however, is his joy at the beautiful appearance of the castrated animals. /107/ /Fig. 58 appears here in the original text./ The effect of castration is the basis for the comparison between symbolically, not physically, castrated people (see Section 18, "Sexual Life") and the castrated goats and also for designation by the same name; these people -- up to a certain point in time, at least -- are supposed to undergo conspicuous mental development. The fact that the flesh of animals also improves as food through castration plays only a secondary role.

232 [435]

Magnificent old specimens, including uncastrated goats and sheep, sometimes receive a human name, and their owner would never sell such an animal; indeed, he would not even give it away as a marriage portion.

231 552

Of other domestic animals there is only the cat (pfu's IV Fang, esi'nă), very recently introduced from the coast.

231 177

235 As regards poultry, only the hen (kub IV) is native. Only its
262 meat, not the eggs, is used for food, and even that rarely and on special occasions. At the proper place I shall return to the significance of the hen in the religious conceptions of the natives.

For the hens, small pens of logs are constructed behind the
235 house. In addition, baskets are hung for them on the outside and
417 inside walls of the house where they can brood. Finally, the brood hen is /108/ not refused a resting place in the house on some unused bed if she should consider it the safest and most suitable place for herself and her chicks. A hole at the bottom of the wall serves as an exit for the hen's family.

During the 1880's and 1890's ducks with a red band around
235 the eyes were introduced. Around 1890 they arrived in the Fang
177 region and were called elö̃ (wild duck = elö̃'t); later they were called sō̃ō̃' III.

231 Like other primitive peoples, the Pangwe cannot be called animal lovers. Except for parrots, one sees practically no tamed forest animals, not even monkeys. The Pangwe "tire" (a vỗt) of looking after and feeding them, and under such circumstances one cannot blame the freedom-loving quadrupeds and birds for seeking to escape or lying down to die. Gray parrots, which immediately introduce themselves to every stranger by their name, for instance, as esă'să' = kite, are quite common. They usually find their food on the garbage heaps or among the leftovers in the house. Now and then one sees wild boars that were caught when young. Once I was brought a young leopard which a woman had tried to keep alive by feeding it from her breast; the animal badly scratched the helpful woman, and she quickly abandoned her voluntary maternal role.

231 The bee, Apis mellifica L. var. adansoni (myūfūn IV, hū̃ī' IV
222 Fang), is not kept, but wild honey (wū̃ī' ; plural, mū̃ī'), which for the most part is to be found in tree trunks, is gathered and consumed raw.

III. Fishing

226 West Africa is one of the areas of the world richest in fish.
136 Hence, the numerous rivers and streams of the Pangwe region possess great quantities of different kinds of fish. Some of the most

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[825]
[415]

Fig. 55. Love Medicine, engongeschok (elephant's tusk with love medicine in it).

In the love festival that I witnessed in Ebăangon, the procedure was as follows. On the first day a dance to the accompaniment of drums took place in the festive area. At the dance, the leading singer swung the civet skin around and made a clatter with the inevitable cymbals. The chief and medicine man (they are not always one and the same person) thereupon

[417]

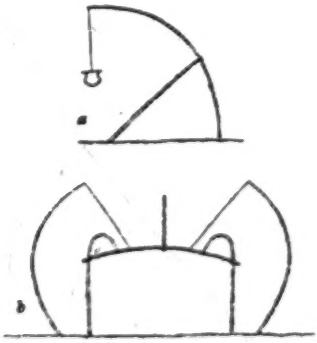

Fig. 56. Love Medicine Festival engongeschok in Ebăangon (Esseng Family).
(a) Pot with love medicine suspended from a rod; (b) frame to deceive the uninitiated as to the purpose of the celebration.

went to the pot, took the bag out, called the participants individually from the circle, asked them to sit down (see Fig. 57), and sprinkled the medicine /Fig. 56 appears here in the original text/ water on their foreheads in such a way that it ran down the bridge of the nose to the tip. If this did not succeed immediately, the procedure was repeated two to three

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[516]
[417]

Fig. 57. Washing the Forehead at the Love Medicine Festival.

times, and in the case of very recalcitrant drops, the medicine was wiped down the bridge of the nose with a bundle of Abutilon leaves. The festive company then moved to the cult [778] place, in this case called a love grove (elik andŭ'măn). Just as the cult figures are usually set up on the trees (because of the [824] sorcerous beings, trees with spikes are chosen) and just as the [532] medicines for wealth are made up under the soul tree, the Copaifera, in the same way the love tree belongs to the love grove, namely the Leguminosa Amphimas tessmannii Harms (edžī,) (1). In Ebāangon the tree was only a small one, but

1. a dži-ń, "to love."

often they are huge specimens. In the background a kind of bench of rods was erected, and under it were heaped a great many twigs of various trees regarded as love medicine. Then the ancestral skulls were set up behind the bench, and the twigs ignited. Those persons who needed an improvement in their love affairs, /161/ /Fig. 57 appears here in the original text/ lay down on the bench and allowed themselves to be thoroughly

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[417]

Fig. 58. Love Medicine Feast, engongeschok. A number of young men have themselves fumigated over a fire in which love medicines are burned. Ancestral skulls are in the background. Ebăngon (Esseng family).

ones as rapidly as possible. The aim is to purify oneself and through the external purification to bring about an inner one so that the beloved girl will see her suitor pure, white as the leaves of Abutilon, and then love him. Whether the desired effect is achieved, I must confess I do not know; externally, at any rate, the favorable effect of the water cannot be denied. The foam is intended to cause the girl's heart to "open up" in the same way. This ablution may also be undertaken at times other than at the love festival, for instance, when a person has his eye on a certain girl, but in that case, the nails, [826] head hair, pubic hair, and underarm hair of this girl must also be put in the vessel. /163/

While the ablution was still going on, two people ran down 832 the village square and threw the civet skin back and forth to 526 each other, crossing each other's paths as they ran. People amused themselves with a similar ball game, whose significance I was unable to discover during the subsequent dance.